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BISHOP WILLIAMS' SCRAPBOOK OF OLD LETTERS

A copy book now in the Archives preserves transcripts of early Church correspondence, the originals of which we have not been able to locate. The little volume was compiled, apparently, before John Williams inscribed the following as a title page: "Minutes and Extracts from Correspondence, relating to the History of the American Church more especially to the Diocese of Connecticut. 1850."

Although our custom usually permits us to edit only original documents, we feel, in this instance, that we have a duty to preserve "copies" or "copies of copies" if they touch upon the early days of the Seaboard dioceses. In order to publish the following transcripts in a strictly chronological order, we have been obliged slightly to rearrange them.

[1]

Chandler, Thomas Bradbury

Letter dated May 19, 1775, on board H. M. King Fisher at Sandy Hook, N. J., about to depart for England, to the Rev. Dr. Abraham Beach, at [? New Brunswick, N. J.]

"From on board his Majesty's Ship King Fisher now at Sandy Hooke, from whence I expect to depart for England tomorrow, let me request the Favor of you to give my people a Sunday two or three times this Summer, provided the times will admit of it. I have not liesure to tell you my tale which you may learn from others. I shall be glad to hear from you, in London, and to do you any services in my power. Dr. Cooper, Mr. Cooke, and Capt. Blarney are my fellow-passengers. Adieu. God bless you and yours, and grant us all better times. I am, and shall be however distant and wheresoever driven to,

Your ever affectionate Brother--"

[2]

Smith, William

Letter dated Sept., 1776, at Philadelphia, to the Rev. Dr. Abraham Beach, at [? New Brunswick, N. J.]

"Dear Sir: I should long since have answered your letter, but had hopes of seeing you; and the Subject was such that I could not resolve your question so well in writing as in conversation. You know the next meeting of our Corporation should have been at New York, on Tuesday Se'en-night; but as it would be impossible to meet or do business there, I presume the meeting could not be held, and the Secretary did not advertise it on that presumption. Our fund will be injured, if a meeting is not some-how got; and as our President is also dead, I know no way agreeable to our Rules, but for the standing Committees to ad-

vertise a special meeting or conference which might most conveniently be held at Brunswick or Trenton. Pray consult Dr. Auchmuty, if he is at Brunswick, and if it could be the middle of November, we could advertise, and I would get our Missionaries to attend, most of whom have at present nothing to hinder their attendance. I am to beg a line by Post, and am & c & c."

[3]

Smith, William

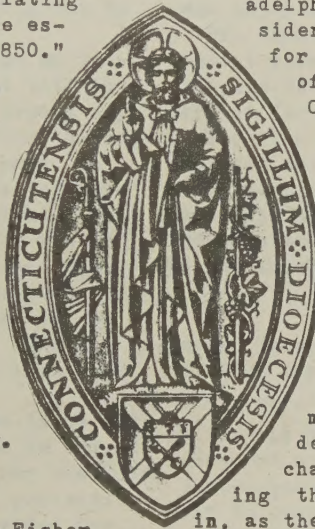
(+ Jacob Duché, Abraham Beach, Th. Coombe, Wm. Stringer, Wm. White and Robert Blackwell)

Conference record about the relief of widows and children of clergymen suffering as a result of the Revolutionary War, dated Nov. 13, 1776, at Philadelphia, Pa.

"At a Conference of the subscribers at Philadelphia, Nov. 13, 1776. Taking into consideration the suffering state of the fund for the relief of the widows and children of Clergymen in the Communion of the Church of England of America owing to the impossibility of holding the last annual meeting at N. Y. agreeable to the rules of the Corporation, and finding that large sums of money remain in the hands of the Treasurers, which cannot be put out agreeable to the said rules, and that the keeping the money unemployed, and in paper of various currencies may be very prejudicial to the fund-- We are of opinion that the treasurers and standing committees with the Secretary, should endeavor to vest the said monies in the purchase of some real estate or estates, using their best judgement and discretion therein, as they would in laying out their own money.

And, whereas through the present difficulty and distress of the times, some of the Clergy have not an opportunity, and others want the ability of paying their annual subscriptions agreeable to the laws, and if the said subscriptions were paid in, it would only add to the risk of the Capital, which cannot be lent out--we are further of opinion, that the Treasurer should not insist on the legal fine for neglect of payment, but that it would be more for the advantage of the fund to leave the subscriptions in the hands of the different subscribers at 6 per. cent. interest, till the treasurers either have an opportunity of laying out the same in a convenient purchase, or letting it at interest agreeable to the laws of the Corporation. And we will endeavor to obtain an indemnification for the Treasurers at the first meeting of the Corporation for acting according to this advice, and will, in the mean time, apply (as occasion offers) to other clerical and lay members for their approbation hereof.

Having further affectionately conferred together on the state of our Churches, some of which have been shut up by the Clergy, while others have been kept open, and being persuaded that both parties have acted agreeably to their consciences, and the different circumstances in which they are placed, we think that this ought to occasion no breach in our brotherly union or christian charity, and that we should be candidly disposed to wait the opinion of our Superiors on so interesting and difficult a mat-



ter. Signed--

| | |
|----------------|-------------------|
| William Smith. | William Stringer. |
| Jacob Duché. | William White. |
| Abr'm Beach. | Robert Blackwell. |
| Th. Coombe. | |

[4]

Chandler, Thomas Bradbury
Letter dated May 16, 1777, at London, Eng., to the
Rev. Dr. Abraham Beach, at [? New Brunswick, N.J.]

"I had originally full confidence in your Loyalty and Steadiness. The accounts I received from my friends convinced me that I was not mistaken in my opinion and belief. Your own letter has mentioned several particulars which show the soundness of your judgement as well as the firmness of your Principles. I am particularly obliged to you for your visits to Mrs. Chandler, and for having once preached in my pulpit; and I much approve of your resolving not to preach in it after it had been [] by Page, in the manner you mention. I hope my people will be convinced of their errors, but till that shall appear to be the case, they cannot expect any notice from the Society [the S.P.G.] or from the regular Clergy. My affection for them as a body, including a great number of worthy, well-meaning persons, strongly attached to me, still continues; but I have been treated very ill by some of the vestry, who had become purse-proud and insolent, and expected me to comply with their wild and whimsical projects. I fancy however that their mettle will soon be reduced, and their courage cooled; and they will at length see that where we have differed, I have been right, and they themselves wrong.

As to public matters, the Prospect here is as fair as we could wish, and with you it seems to be brightening very fast. If a good constitution for the Colonies should take place, in which personal protection and the Security of property are duly provided for, and the powers of Government lodged in proper hands, as I flatter myself will be the case; though the Purchase has been dear, we shall not in the end so greatly regret the hardships it has been our portion to struggle with, on our way to it.

I know not when I shall return, perhaps not till after another winter."

[5]

Cooke, Samuel

Letter dated August, 1780, at New York, to the Rev.
Dr. Abraham Beach, at [? New Brunswick, N.J.]

"Dear Sir: Your favor of the 11th inst. did not reach me, (owing to a particular reason which it is needless now to mention) until the 23^d.

I immediately complied with your request, and consulted with the following Clergymen separately, and as I could find them, not having it cleverly in my power, though I much wished it, to get them together. The Rector, Dr. Seabury, Mr. Browne, [? Leaming], Moore, Odell, Sayre, Beardsly, Panten. All of whom I believe you well know, and are acquainted with. I cannot say we were unanimous in our opinions on the case. One however only, advised a compliance, and backed his opinion with the respectable authorities of Bps. Bull, Sanderson, Usher and Dr. Hammond in the time of the great Rebellion. One other I call a Neutral. He thought no advice could be properly given

by us at this distance, being ignorant of many circumstances which ought to guide and govern us in such cases---that you, yourself on the spot, could be the only competent judge, both of your own feelings, and the propriety of it. The rest were of opinion that a compliance would be wrong, if not sinful.

Thus have I given you, in short, the sentiments of your brethren here. It is needless to adduce the arguments that were used pro and con; and perhaps might not be prudent, as the conveyance of letters is precarious.

I have been just writing to London, and have asked Dr. Chandler's opinion of the case; which if I receive, I will take an opportunity of conveying to you. In the mean time may God direct you for the best-- may he soon bring us out of our present distress, and restore to us those blessings of peace and plenty, which we formerly, with so much happiness enjoyed. -----

Dr. Inglis has sent you the last abstract; the present years being not yet arrived. I have the pleasure to acquaint you that the society's fund is very different at present, from what it was at the publication of this abstract. They have had a general collection throughout England, and the largest ever known since they have been a Corporation amounting to 20000 £ sterling, besides a legacy of 2000 £ sterling, by one of the London clergy, viz: Mr. Hecksball, Rector of St. Ann's, Aldergate.

[6]

Cooke, Samuel

Letter dated Aug. 24, 1781, at New York, to the
Rev. Dr. Abraham Beach, at [? New Brunswick, N.J.]

"I told you that about this time twelvemonth I answered a letter of yours upon a particular subject---sent you the opinion of your brethren resident in this city, on that subject. I told you that I would ask the advice and opinion of Dr. Chandler. I accordingly did so, and about five weeks ago I received an answer dated so long since as October last, of which the following is an extract.

"The extract from Beach's letter, which you have given me, is much to his honor; it discovers in him such a principle and disposition as I am always pleased to see in any of our brethren. He will not enter upon a measure, though it appears to him of importance, without the approbation or at least the advice of the clergy in New York. It seems that you were not quite unanimous in your opinion, and you ask me for mine. Though the case will have been determined before this can reach you, I think myself obliged to send you a few observations upon it.

"To depart from a standing rule, established by Legal Authority, and to which we have promised and sworn conformity, on the supposition of the utility of such a step, and without a dispensation, must, in an ordinary way, fall under the condemnation of doing evil, that good may come. Yet where law and order are totally subverted through the wickedness of others, and we see an opportunity of giving support to an unquestionably good cause by such a measure as would be unjustifiable in other circumstances, I am by no means such a Casuist as to condemn every compliance however small. For it may be presumed that our Superiors, were they acquainted with our prospects and motives, would dispense with,

or not condemn a discrete and temperate accomodation of ourselves to the times. But the danger is, that when we have once departed from established rules, we shall know not where to stop---that compliance in one instance naturally lead to it in a second, and that omissions are productive of Commissions. The good therefore in view ought to be great and unquestionable and the resolution not to proceed from Concession to Concession ought to be inflexibly established, before transgressing the legal boundaries can be warrantable.

'About two years ago I was desired by the Clergy of Connecticut through Dr. Seabury to consult the Archbishop and Bishop of London, on this very case, which I accordingly did. I reported to Dr. Seabury, that they did not choose to give a formal consent or opinion upon the matter, but that if the clergy unanimously thought that the use of the Liturgy, with only the omission of the prayers for the King and Royal Family, were expedient, in the present state of things, and should act accordingly, they need not apprehend the censure of their Superiors here. I suppose that the experiment was tried in Connecticut, and as it appears from your letter that Messrs Leaming and Sayre did not wish to see it repeated in New Jersey, I conclude that it had failed of success.

'On the whole, the clergy in New Jersey are so few that but little benefit can be expected from a general compliance, and unless it be general and unanimous, it can hardly be justified; and I would use no unwarrantable steps even in supporting the tottering Ark, through a distrust in Divine Providence.'

Thus far Dr. Chandler--- What use you will make of his advice must be left entirely to your own judgement and discretion, who, being on the spot, and best knowing your own situation, and particular circumstances, must certainly be better capable of judging for yourself, than it is possible for us to judge for you. We can only pray to God to direct you for the best, and to prosper you in all your undertakings.

Every good man, my dear sir, must lament the fate of this unhappy war, attended as it is with such ruinous consequences to both countries---must equally wish for a restoration of Peace, and that ancient harmony which once subsisted between them."

[7]

Moore, Benjamin

Letter dated March, 1784, at New York, to the Rev. Dr. Abraham Beach, at [? New Brunswick, N.J.]

"Dear Sir: Your letter of the 22d inst. I have received, and shall make no objection to the proposed alteration of the time and place of meeting; having been taught by woeful experience, that unless some people have their own time and place on every occasion, there will be no dealing with them. Thought I feel a little of that obstinacy and perverseness so natural to the human heart, not to indulge an overbearing character even in the minutest circumstances; yet for the sake of public peace, private resentment should ever be sacrificed, as far as it may be done with decency and dignity. For I have always been of opinion, (which opinion I have lately had no reason to alter, that a man may be angry and sin not.

Would it not be proper to invite our Brethren of Connecticut to the intended Convention? Though they have nothing to do with the "Corporation for the Relief, &c" yet other matters may come before us in which it will be expedient to have their concurrence.

My great aim and desire is to preserve uniformity in the Episcopal Church. It is pleasing in itself, and will be a strong bond in holding us together when so many other ties are rent asunder.

I do not promise, but I may may you a visit between this and the month of May. The Legislature is now debating upon the business of the Church; while the matter remains in suspense, I cannot well leave the city; there is, however, too much reason to expect that I shall soon have "the world before me, where to seek" my place of rest; and Providence I hope will be my guide.

There are several vacant Churches in New Jersey, but can any of them afford bread and meat to a Clergyman? When we look round, we find the laborers few; while the harvest, (not the grain but the work of the harvest) is very plenteous."

[8]

Chandler, Thomas Bradbury

Letter dated Mar. 4, 1784, at London, Eng., to the Rev. Dr. Abraham Beach, at [? New Brunswick, N.J.]

"I consider your situation as a very important one. The very existence of the church in New Jersey, in a great measure depends upon you---upon your perseverance in that regular line of public duty which you have hitherto so nobly pursued. When I consider the difficulties and temptations which must necessarily surround you, I am apt, at the first glance, to fear that you may insensibly be warped into undue compliances and submissions; but as soon as I advert to your character, and the part that you have uniformly acted, amid greater trials than I hope you ever again will meet with, my mind is at rest. I acquire a confidence that you will not be diverted from your course, any more than the sun from its orbit: imitating the example of that Being who is perpetually doing good, and with whom, at the same time, there is no variableness neither shadow of turning. In this way, it is hardly possible but, in a few years you must become a man of influence and consequence. You talk something of Nova Scotia, but for the present at least, stick to your station; you do not know what favorable changes, with regard to the church, even a few years may produce.

We are told of mighty things done by your neighbor in Sussex; according to his own account of himself, he is a perfect Boanerges---a Thaumaturgus. He writes to the society that he officiates in course to upwards of 40 places; that he preaches more than two thirds of the days in the year, viz: upwards of 240 days, and frequently three times a day; that his sermons are commonly an hour and a half long, and sometimes three hours: that he had 50 new communicants in a day &c &c. There's for you! And yet I expect no great good to the Church from him, judging from the eccentricity that appears even on the face of his own narrative. He is reported, sometimes, at least, to have omitted the use of the Liturgy, and to have substituted his own effusions instead of it. This is a delightful way of gaining proselytes to the Church. The Society have informed him of the complaint, and desired him explicitly to say, whether there be any foundation for it. If he confesses the charge, or if it be

proved against him, in a single instance, he will, and ought to be---discarded.

At the last meeting, the Society struck Cutting off from their list of missionaries, for many seditious practices, and other irregularities. I am sorry that I have occasion to add, that, at the same time, they found but too much reason to stop the salary of our well-meaning brother Frazer, on account of some notorious acts of intemperance. I am extremely sorry for him, and particularly for his family.

The political deep has been all of a foam here, through the winter past. The spirit of party has not raged so furiously since I have been in England. Some have apprehended little less than a civil war would be the consequence; but I see no danger of this, at least for a while. The body of the nation seems not much disposed for it, looking very justly upon it, as a squabble between the Ins and the Outs. The leaders of both parties are of the true game-breed, and will fight on their stumps rather than knock under. But the contest will probably now soon be terminated by a dissolution of the House. The current popularity throughout the kingdom, seems to set strongly in favor of the prudent ministers of which Mr. Pitt is the head. The leaders of opposition are Lord North and Mr. Fox, who command a majority of the commons. It is curious to behold the city of London siding with the Court against the house of Commons, and to see John Wilkes, rousing the electors of Middlesex to stand forth in support of the prerogative. In the meantime public business has been monstrously retarded, and my progress towards Nova Scotia in proportion. But I have reason to hope it will not be long before I am in motion."

[9]

Provost, Samuel

Letter dated Mar. 24, 1784, at New York, to the Rev. Dr. Abraham Beach, at [? New Brunswick, N.J.]

"As soon as I am informed if our Brethren in Pennsylvania accede to the proposal of coming to New York, I will immediately notify it to the members of the Corporation in this state; this will be very easily done, as the number remaining here is very small.

I agree with you entirely that a sermon would be very suitable upon the meeting of the corporation, but in the present state of the Church in this city it would be highly improper that I should deliver it; there is now a secession of some of the most opulent persons in the congregation, who would certainly not attend if I was to preach upon this occasion, by which the collection would be much diminished. I must therefore entreat that you will either undertake the task, or use your influence to induce one of your friends either of Jersey or Pennsylvania to officiate upon the day appointed for the meeting."

[10]

Blackwell, Robert

Letter dated Apr., 1784, at Philadelphia, Pa., to the Rev. Dr. Abraham Beach, at [? New Brunswick, N.J.]

"Sir: I take the earliest opportunity to inform you what is the sense of the clergy of this city, with respect to our intended convention. We are of opinion that Brunswick would be the most suitable place for our meeting, and that it be on the eleventh of

May. Dr. Magaw, from his connection with the University as Vice Provost, I find, thinks it impossible for him to go to N.Y. Dr. White and myself think it unadvisable for both of us to leave the Churches, and have them shut up on a Sunday, so we are agreed that but one of us can attend the meeting at N. York; but should it be at Brunswick, it is more than probable that we shall all attend. We should not have the least objection to N. York, if it was possible for us to attend there. The reason that you think should induce us to attend there, is not a very powerful one. The distracted situation of the Churches, I am convinced, we cannot at present prevent, the attempt would be fruitless, till people's passions are a little subsided. They seem more inclined to listen to the advice of a lawyer than to the ghostly admonitions of a Priest. But as the matter originated with you, we must leave the place to be fixed on, where you in your wisdom, shall think best. You will please with all convenient speed, to communicate to me your determination, which when I am informed of, with the assistance of my brethren of the city, shall notify all persons concerned on this side the Delaware; you will inform the lay and clerical members of the state of Jersey, and the Gentlemen of N.Y. will do the same in this state; added to this a line may be put in the News Papers, notifying the members of the Corporation, with a general invitation to all Clergymen of our Church. This may have a good effect in reviving the drooping spirits of the Episcopalians in the United States. Nothing can have a better effect in bringing about this desirable end, than to let them see there is a number of their brethren determined to use their utmost endeavors to advance the interest and promote the good of the Church in general. They immediately catch the laudable spirit, and are ready to step forth to promote so good a cause, when they know they have those that are ready to assist them."

[11]

Jarvis, Abraham

Letter dated May, 1784, at Middletown, Conn., to the Rev. Dr. Abraham Beach, at [? New Brunswick, N.J.]

"My Dear Sir: On the first instant, I received your favor of the 15 April; I trust that Mr. Hubbard has answered your letter to him, and acquainted you that it was impossible that any of the Clergy of Connecticut should attend your proposed Convention.

I certainly do join with you in thinking that our Church at this time stands in the utmost need of the firm and efficient exertions of all her true sons. I also think that her true sons should deliberately consider that her affairs require much circumspection and caution. And I will venture to believe that you will join with me in thinking that the Christian Church is not a mere peice of secular manufacture, indifferently to be wrought into any shape or mould, as the Political potter fancies. We in Connecticut devoutly wish, for ourselves, and for all in the American States professing the same Church, to retain the religious polity-- the primitive and evangelical doctrine and discipline, which at the Reformation were restored & established in the Church of England: and to complete and perpetuate that polity in this country, by the obtaining

and fixing among us, a genuine Apostolical Episcopate --- To set out right, and to lay the Foundation of the Church properly in the beginnings of this new Empire, we judge to be a matter of the utmost consequence. Accordingly, that the Church among us, might be complete in all her members, as a primary object, the Clergy of Connecticut adopted a measure, and some time past essayed to carry it into effect, to obtain that desirable end, and we are now waiting with concern to know the event. If we succeed, we shall then be able to convene in the full powers of our Church to consult and endeavor to settle whatever may be necessary for Union and Uniformity in all the Offices of Worship and Administrations in the Church. If we fail in the attempt which remains as yet undecided, we shall be glad of the united exertions of all who wish well to our religious constitution to accomplish that particular by such measures as shall be regular and practicable. So far as I am able to speak the sense of our clergy, it is that we can take no step to any particular or general measure, until we know the issue of what we have already done.

I know not that our council or advice, if we had any to offer, would be of any weight, or if we could be present, could with right act, or have any consideration in the decisions of a Body of which we should be no part.

May you have wisdom to act, and whatever is done, God grant may be well done."

[12]

Chandler, Thomas Bradbury

Letter dated May, 1784, at London, England, to the Rev. Dr. Abraham Beach, at [? New Brunswick, N.J.]

"Had it not been for the change in the ministry, which took place in December last, I should probably by this time have found myself once more in America--either in New Jersey or a little more to the northward. In what manner that change has contributed to delay me, I have heretofore partly informed you, though when I wrote you last, I had no conception that the season would be suffered to advance thus far, before anything was done. But the new ministers have hardly yet ventured to enter upon public business, having but just got through the general Election which has given them for the present, a large majority in the house. The Parliament, however, is now got together, and a farther neglect of those national affairs which call for immediate attention, will appear to be inexcusable.

A plan including a proper general arrangement of the governments of Nova Scotia, Canada, &c has been presented the Administration by Sir G. Carlton, and several Cabinet Councils, have already been held upon it. We have reason still to hope that Sir Guy's proposals will be adopted, and that matters will be brought to a decision within ten days or a fortnight. The place proposed for me to fill makes a part of his arrangement; and, it being connected with his plan nothing can be known of it, till the whole is settled. A few days ago I was with the Arch-Bishop. His Grace has lately had a conversation with the present Secretary of State and other ministers, who apologise to him for the delay, and allow that the Church ought to be provided for, in the manner proposed. You see therefore that I have still reason to hope for Success, and this state of suspense will not continue, probably, much longer. Such procrastination is to

me mortifying and vexatious; but the most disagreeable part of it is, the apprehension that all the excuses I can make, will not prevent Mrs. Chandler's patience from being worn to tatters, though she seems to have a tolerable stock of that necessary commodity.


There is another important subject which I will venture to mention: I wish that full security could be given me, that this letter shall not fall into improper hands! It is possible that you may know that the Clergy of Connecticut agreed in recommending Dr. S. for Episcopal Consecration, requesting that he might be sent over to take care of the Church in that country, and that he might be allowed to enjoy some part of the Society's funds appropriated to the support of Am. Bishops; On his arrival here last Summer, he opened the proposal to the two Arch-Bishops and the Bishop of London. Upon consideration, they did not then think proper to encourage it, especially as it was apprehended that such a measure would be disagreeable to the State of Connecticut, and might involve Government in trouble. Since that time their legislature have passed an act, allowing to the Church, as well as to other Religious Denominations, a complete toleration, and liberty to enjoy all its institutions. Of this, Leaming, Jarvis, and Hubbard, the Committee of the Convention, have written home an ample account which arrived six weeks ago; but omitted to send a copy of the act which the clerk of the Assembly had transcribed and authenticated, and which was promised to be sent by the same conveyance. Since that, another packet has arrived, but the Act is still due. However, for a month past, I have been of opinion that Dr. S. would succeed so far as to be consecrated, though there is no chance of his enjoying any allowance [? from] our Episcopal Fund, which is insufficient for the support [of] our own Episcopate in Nova Scotia. This want of support for a Connecticut Bp, without any security that he will be supported or prevented from the necessity of returning to his country, in a mendicant capacity, has, within a few days, been started as another insuperable difficulty; and I begin to doubt whether his business will go forward or not. If it fails, he will settle in Nova Scotia."

[13]

Provoost, Samuel

Letter dated Apr. 7, 1784, at New York, to the Rev. Dr. Abraham Beach, at [? New Brunswick, N.J.]

"Reverend Sir: I was informed this morning by Mr. Douglass that you had intrusted for me to his care which he unfortunately lost with some other things upon the road. He recollected, however, your mentioning in it that the Clergy of Pennsylvania could not all conveniently assemble at New York, and I really think that Brunswick, as being more central will be the properest place for the meeting. If I find it any way practicable (as I suppose I shall) it will give me great pleasure to attend there the eleventh of May. Mr. Douglass also observed that you had expressed a desire that I should prepare a sermon for the occasion; but I shall be so entirely engaged in business of a different nature between this and the meeting, that I must decline the honour; removing my family, and



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disposing of my property in the country, will for a few weeks engage all my attention."

[14]

Beach, Abraham

Letter dated June 19, 1784, at New Brunswick, N.J., to the Rev. Dr. William White, at [? Philadelphia, Pa.]

"Dear Sir: I have just returned from Connecticut, where I accompanied Mr. Bloomer and Mr. Moore, and at their desire, am now to acquaint you that the clergy there seem well disposed to join the Episcopal church in the other states in forming regulations for the government of it, and for preserving uniformity of worship. They indeed made some objections with regard to Lay Delegates. We informed them in answer to their objections, that it was thought necessary in some of the states, particularly in Pennsylvania, to associate some respectable characters of the laity in order to give weight and importance, to the Church--but that we meant not to prescribe to other states the mode of procuring a representation of the Episcopal Church in their respective states--provided the End was obtained, we would not differ with them as to the means, if they were fair and honest. They replied that they thought themselves fully adequate to the business of representing the Episcopal church in their state, and that the laity did not expect or even wish to be called in as delegates on such an occasion, but would, with full confidence trust matters purely ecclesiastical to their clergy. They accordingly determined unanimously to send a Committee to represent the Episcopal Church in Connecticut at our general Meeting in New York, on the Tuesday after Michaelmas, and engaged likewise to get a representation from the states farther eastward. Thus you see the Committee appointed to attend the Convention in Connecticut have executed the purposes of their appointment; and expect the Committee of Correspondence in Philadelphia will endeavor to get a representation in the more southern states."

[15]

Chandler, Thomas Bradbury

Letter dated Sept. 22, 1784, at London, Eng., to the Rev. Dr. Abraham Beach, at [? New Brunswick, N.J.]

"Rev. and Dear Sir: I have just delivered my letters which are to go by Mr. Ricketts, and lol yours of Aug 5, has this moment found its way to me. It was enclosed to the care of some person who is now at Chester, near 200 miles distant, and it comes to me from thence as does that from Dr. [William] Morrice, in a parcel sent me by Dr. Ogden. I am very sorry that I have not time to consult the Dr. nor to consider carefully the point of casuistry which you are pleased to refer to me. The inducement is undoubtedly strong for your removal to N. York, and I can have but one objection to it, which is the forlorn state in which the poor church in N. Jersey must be left. I should think it would be in the power of the several congregations with which you have been connected for some time past, if they were properly disposed, by means of parsonage, houses and glebes, and otherwise to make it advisable in you to stay among them; but if they will not, there is nothing more to be said. I am confident you will take the arguments into serious consideration, and act in a manner that is not unworthy of your character. It pleases me to find that

you have written to the society on the occasion: for several of their missionaries, when they thought they could better themselves by leaving the service, have gone off, sans ceremonie without consulting them or thanking them for past favors. Such conduct has an ill effect here. Let me therefore advise you, if you should think proper to remove, to let the Society first hear it from yourself, and receive the resignation of your salary from your own hands.

The backwardness here in providing you with an Episcopate, is not so much to be charged upon the Bishops as upon the King's ministers. The Bishops cannot proceed in a consecration for that purpose, without an act of Parliament to authorise them; & such an act will not be brought forward, without the application, or at least the express approbation of some state, for fear of giving umbrage to the Americans, who are supposed to be generally disaffected to the measure. For this reason Dr. S who was strongly recommended by the Conn. Clergy, has not been able to carry his point with Government; but there are other resources left, & I think it probable that he will obtain the Episcopal Character in a way that will render it perfectly unexceptionable on purely ecclesiastical principles."

[16]

Cutting, Leonard

Letter dated Jan. 17, 1785, at Cambridge, [?Nova Scotia], to the Rev. Dr. Abraham Beach, at [?New York, N.Y.]

"The chief end of my writing now, is to give you an account of a transaction at Annapolis, which I am sure, my dear sir, will give you pleasure. The day after I wrote, I attended the House of Assembly when the bill for the support of the Christian Religion was read for the first time; it had all the appearance of Catholicism [sic] and Equity, a dissenter arose & made a motion that the consideration of the bill should be deferred till next sessions, and in the mean time the bill be printed, that the judgement of the public be taken upon it. The uncandid motion for printing the bill in its imperfect state, roused the indignation of some members; and a Mr. Chase, an eminent Lawyer, arose and espoused the bill with a warmth of zeal and openness and boldness of expression, unknown to the popular politicians of New York. He neither flattered nor caajoled the dissenters; he exposed the systematic plan of the Presbyterians; he traced the line of their conduct for a series of years; he declared himself the promoter and patron of the Bill, and plighted himself for the success by saying he would carry it through or perish in the attempt. He awed, he threatened, he defied dissenters of every denomination; he consented that the bill might be immediately printed, and wished his sentiments might be published with it. He concluded with declaring that if the Dissenters made use of any dirty act, in the course of that bill, the whole body of the Church must unite and encounter their plan, which would raise such a flame that it would not only scorch but burn every opponent; he was seconded by another gentleman of the Law, in a short, cool, sensible and determined speech, the consequence was, the Bill was ordered a second reading that day week, and 500 copies to be immediately printed. The mul-

tiplicity of business will produce a Spring Session when I hope to give you a favorable account of a bill of such general utility."

[17]

Leaming, Jeremiah

Letter dated July, 1785, at Stratford, Conn., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"My Dear Sir: I now acquaint you, that Bishop Seabury is to meet the Clergy of this state, at Middletown on the 3d of August next. At which time & place we shall be much pleased to see you, and the rest of the clergy of your state.

I must wish for a Christian union of all the Churches in the thirteen states; for which good purpose we must lay aside all warmth of temper, and allow private convenience to give way to public utility.

We have no views of usurping any authority over our Brothers and Neighbors, but wish them to unite with us, in the same friendly manner, that we are ready and willing to do, with them."

[18]

Peters, Samuel

Letter dated March, 1786, at London, Eng., to "Gentlemen" [Comm. of Conv. in Phila.] dealing with the subject of consecrations of Americans by English bishops and hoping that alterations in the American Prayer Book will not be of such a character as to throw barriers in the way, or English doubts on American doctrine, discipline and worship.

"Gentlemen: I yesterday waited on the Arch Bishop of Canterbury, who received me with great politeness. I delivered the parcels you sent by me, but he had before received the originals.

He opened the Conversation by saying, that on the receipt of the Address from the Convention, which was conceived in terms which gave great satisfaction, the Bishops had determined at once to comply with it, if the Government would enable them by passing a law for the purpose; but hearing a number of reports which the Committee had not put in their power to clear up, by sending them all the proceedings of the Convention, they thought it their duty to act cautiously, and restrained their desire to meet our wishes, till they had more full information on the subject. He said it was unnecessary to enter into the various reports of alterations said to be made or intended by our Churches, for he did not give credit to common reports which are often circulated without foundation. Some alterations, however, it appeared had been made, and what the rest were could not be told, until the whole was laid before them. That some alterations were necessarily brought about by the change of circumstances, and therefore were proper to be allowed: but he hoped there would be none which rendered our Church substantially different from theirs, of which he considered it as a Branch: and the Bishops were obliged to examine what Church ours was, before from their source they established an Episcopacy over a people who might perhaps hold tenets opposite to theirs. He did not know or believe this was the case with respect to us, but it became them to enquire. He feared some of our business had been done hastily. He showed me the answer to the

address which he said had been sincerely felt by every Bishop who had signed it. He seemed very desirous of removing any doubts about their sincere intentions to comply with our wishes, shewed me the original draft of the answer in his own hand writing. I observed there were no alterations made in it, and among nineteen Bishops who were all that were in town at the meeting of Parliament, there was not a dissenting voice. He hoped so unanimous an opinion must evidence beyond a doubt, the great desire all had to grant our request. They all from the bottom of their hearts wished our prosperity, and would do all in their power to promote it, but before they had the necessary information, it would be imprudent in them to act. He said there would be no difficulties with Government, and was happy that all Embarrassments with respect to the Civil Powers of the United States, were removed by the Certificates and papers transmitted. He had spoken to the King on the receipt of the Address, who expressed great satisfaction in it, and was ready to do what was required of him. The Administration would promote the law when it was recommended by the Bishops, as proper. They, therefore, being in a responsible situation, must proceed with caution. He desired nothing he had said should be thought calculated to throw difficulties in the way, for there was really no disposition of the kind in the Bishops, or members of the Government. He hoped our Convention at the next meeting would consider how many embarrassments too many alterations would throw in the way, of an application here, and if any of them substantially deviated from the Doctrines and worship of the Church, it would frustrate the views of our Churches, by putting it out of the power of those here, who had every good disposition to serve us, to forward our application. He wished great care might be taken of the characters of those sent for Consecration as much depended on it. They should, however, commit themselves to our direction in this respect, and hoped they should have no reason to repent it. He declined answering the question I was directed by Dr. White to put to him, respecting the validity of Scotch Consecrations, having first asked me whether the question came from the Convention. I told him it was to satisfy private inquiries, which were made with no view of seeking Consecration from that source. I find we can have no Bishop till we let the prelates here see what Church we have made, I think it would be prudent in our Church, to put off any material alterations till we have Bishops consecrated; if we make any substantial alterations they will be carped at by those who will make the Bishops uneasy, and so, to keep peace at home, they will refuse to meddle abroad, notwithstanding their strong desires to do what we wish.

P.S. Mr. Adams has been very attentive to the Business of our Address, with which he waited on the Arch-Bishop who in return waited on him with the answer to transmit. I think the Committee should return him their thanks, for the part he (Mr. Adams) has taken.

Do not publish the Bishop's answer, as it will get over here, and be a subject of News Paper Discussion."

[19]

White, William (later Bp.)

Letter dated May, 1786, at Philadelphia, Pa., to

Dr. Abraham Beach, at [? New York, N.Y.]

"Dear Sir: I have this day rec'd a letter from Mr. Peters to the Committee, a copy of which I forward.

With it came a letter from the 2 Abps and 17 Bishops. The members of the General Convention, present in this city, whom I immediately called together are of opinion, that from the direction of the letter, it may be doubtful of the propriety of showing it before the 20th of June to any others than the members of the general Convention, and therefore there would be no use in dispatching copies on [] of the present Conventions in N. York and Brunswick; which they wished to avoid for the further reason of not trusting them to the uncertainties of the Road lest it should interfere with the Delicacy recommended by Mr. Peters and they further think that the use of sending information at the present crisis will be fully accomplished by my informing Mr. Provost and you, that the intentions of the Rt. Rev. [-----] as expressed in their letter are exactly conformable to what his Grace the Abp. of Canterbury declared to Mr. Peters. As our Convention meet next Monday, I hope to be furnished with the result of yours."

[20]

Parker, James

Letter dated June 8, 1786, at Perth Amboy, N.J., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"Dear Sir: I wanted too copy of the memorial from you to remove some prejudices that were imbibed by several persons of some consequence in the Legislature at New Brunswick, from a false representation of my conduct at the convention which was contrived to affect me in a political view, and calculated to obstruct measures that I was pursuing, and which had the full effect until I contradicted it-- nay, they went so far as to say that I opposed all the alterations made in the Liturgy, and that John Dehart, myself and others who were principally opposed to the proceedings of the Convention at Philadelphia were under Dr. Chandler's direction, and tools to him; and as it was told me at Amboy, that Mr. Ogden made use of this to influence the different Parishes in their votes at the Convention, I am at no loss to know how it came in circulation there.

Strange that a man should be so bigoted as not to allow every person admitted as a member of a Convention the liberty of thinking for himself and declaring his opinion on every matter of importance--but he has been a great part of his clerical life, among a very ignorant set of men, and in his profession so used to every body's saying Amen to every thing he advances in public that he can't bear the least contradiction, let his words or actions be ever so exceptionable.

I shall be extremely obliged to you for what passes at your Convention upon the ratification of the Alterations made without authority, as well as those made by a Delegation from an unauthorised Convention. Surely there will not be wanting there persons to make this distinction, and to treat the matter as it ought to be-- Those of the General Convention who were either opposed to these measures, or came inadvertently into them, cannot but be pleased at our opposition, and the proceedings of those who had any design in what is done, if any such there be, ought to be counteracted. Shall a convention of Spiritual Directors in their first public transactions proceed unauthor-

ised to make alterations so important and so unnecessary as they have done, and not be told of it? or even if they had been authorised, should they be allowed to extend that authority to three men to alter the Psalter and singing Psalms and publish with the book of Common prayer, without being asked why they did so? No sir; let us start right, and we may possibly continue so; but if these things are admitted, or even passed over from a false delicacy or any other motive, farewell to the Episcopal Church of America. In the infancy of our Institution we ought strictly to adhere to the greatest regularity of business in our public meetings, and every member should firmly support his right, so inseparable from those of the Church. And can you believe that from my acting from this principle, I have had such misrepresentations made of my conduct, at the late Convention, that I have thought it absolutely necessary to give the reasons for it to some persons of character in this state. I certainly have, and in doing this have had the satisfaction of finding it fully approved of, after the reasons for it were known. I shall be much obliged to you for a line as soon as you can, with an information who are your lay deputies to the General Convention, and if you know them, the sentiments on this subject.

I will endeavor to make as strong a muster as I can from N. Jersey, but fear it will hardly amount to four--three may perhaps do better. Nothing, as matters stand, can make it more inconvenient that [sic] it is for me; but this I will get over, if my Rheumatism will admit of it, for I cannot think of going to Philadelphia in such a tottering condition as I was when you were here."

[21]

Leaming, Jeremiah

Letter dated Aug. 5, 1786, at Stratford, Conn., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"I suppose it will be impossible to bring the members of our church in this state, to lay aside the English prayer book, and receive a new one. Would there be any inconsistency in our uniting with the Southern Churches, although we continue to use the old prayer book? Our people esteem it next to inspiration, if not actually such.

There seems to be one obstacle in the way, as your constitution now stands. If I remember right you have one article, which prohibits any man from being received by you as a Clergyman, unless he has subscribed your constitution. For the sake of union, might it not be best to relax a little on your part? If we hold the apostolical power, and the same articles of Faith, are we not the same church, and cannot we unite as such? As you represent it, this is the sense of [the] English Bps., upon which they will consecrate your Bps."

[22]

Leaming, Jeremiah

Letter dated Sept., 1786, at Stratford, Conn., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"By your Constitution as it now is, the 4 July is to be observed as a day of Thanksgiving forever, for the liberty we enjoy. This necessarily implies

that before that time, we were in a state of slavery. The Bishops of England would appear in a strange attitude, to set to their hands, that the King, Lords and Commons were a pack of Tyrants, and kept us in a state of slavery, till we threw off the yoke. This is worth attending to in season.

It is my solid opinion that your General Convention will act wisely to lay aside even the thought of a day of Thanksgiving on that account, as it will be an insuperable difficulty in their way, and will, if appointed, in a little time be laid aside.

If you can inspire the members that are to represent the states of New York and the Jerseys in the General Convention, of the necessity of laying aside that whimsical appointment, you will ever be pleased with your success.

It must forever be kept private, both in the Southern States and in Connecticut that you and I have corresponded upon these affairs, if we intend, as I have no doubt we both do, to promote the general good of the whole. Many things may be done where there is no suspicion, that cannot be effected where there is.

There is another thing your general convention ought to take into consideration, that is, the style they have given to the Church, which is, the Protestant Episcopal Church. The Church of England is not called a Protestant Church, but a reformed Church; they never entered any protest against the civil powers; they reformed as a Nation; they never had the title of Protestant given them by any sensible writer unless he was a Scotchman.

It will be a great pity that we should commit any blunders of this sort, at first setting out; for posterity to laugh at, when we are forgotten for everything but the mistakes which we committed, and left behind us, as monuments that we wanted proper sagacity.

Perhaps this may be little thought of, but if we commit any mistakes now, we must bear them forever.

It actually appears to me, that your general Convention proceeded precipitately in many things; or they wanted old soldiers that knew the strength of every fortification, and the method how to defend it."

[23]

White, William (later Bp.)

Letter dated Sept. 7, 1786, at Philadelphia, Pa., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"Probably before you shall leave N.Y. Dr. Provoost will have received and communicated to you the Act of Parliament with the letter of the Abps: accompanying it; copies of which will be sent him by this evening's mail. However as you may have left before the arrival of it, I shall here mention that the act is just such as suits our purpose, and that the letter contains nothing of importance besides the following---it is thought in England it will be sufficient to consecrate three Bishops, who may consecrate others if necessary, on their return; but that whether any will be consecrated or not, depends on the answer their Graces shall receive to what they have already written.

This last sentiment is the occasion of my now writing to you. It seems to corroborate a sentiment entertained by some among us, in consequence of the preceding communication, that the Abps. positively

stipulate for a compliance with their requisitions. Now however well disposed we might be, yet it is clear no security can be given without fixing our standard of worship. Their Graces, in what they say of the test required by the 10th act of our Constitution, seem to presume on such a fixture. Many seem to judge from their communications, and I find in a letter from Dr. Griffith, the same idea suggested itself to him, that they will require it.

Now on the one hand, I take for granted, that such states as have received the new book, even if they should be disposed to comply with the requisitions will not relinquish the plan of a reviewed Liturgy, neither do we think that our brethren in N.Y. and N. Jersey wish it. On the other hand, it is evident that there our Brethren were not prepared at our last parting, to establish any alterations but the political. This matter will no doubt engage your serious consideration; and I shall be happy, when proper, to know the disposition of Jersey, on the General state of the case; as it may have weight with our convention which is called to meet on the 14th inst. The only expedient I can at present determine on for myself is to endeavor that our deputies may come as free as possible to the General Convention."

[24]

Dibblee, Ebenezer

Letter dated Feb. 25, 1787, at Stamford, Conn., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"Bishop Seabury continues to do honor to the Sacred dignity of his office. Next convocation, the Bp. advises me, will be at Norwalk, Whitsun week on Wednesday. We shall be happy to see you on that agreeable occasion."

[25]

Doty, John

Letter dated March, 1787, at Sorel, [Quebec], to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"Accept my thanks for the Journal; which I consider rather as a Rude Sketch than a finished plan of your intended Church-Government: at least, I hope a Revisal will produce an emendation in some particulars. I am very anxious to see your reformed Liturgy; if you have one to spare, the bearer of this, Mr. Jessup, (a deserving young gentleman of my acquaintance) will take charge of it for me.

It was with real pleasure that I received information from Correspondents, that our parliament had enabled the Bishops of England to Consecrate for you. I hope that the happy effects of it will soon be visible in America, and that I shall be authorised to salute your worthy Rector as Bp. of New York. We are not without some expectation of a Bishop here, and it has been said that Dr. Inglis will be the man!----But I am of opinion that the latter part of the story is the least credible.

Mr. Stuart is driving the Farmer's and Gospel plough, though with less reason for the former than heretofore. His Excellency the Governor in Chief having appointed us £100 Sterling in ad-

dition to what we had before: so that our present condition, thank Heaven is pretty easy."

[26]

Leaming, Jeremiah

Letter dated May, 1787, at Stratford, Conn., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"I have concluded that you have a design to give us the pleasure of your company at our Convocation which is to be held at Stamford the 30 inst: at which time and place I shall be much pleased to see you. I hope there will be a number of your clergy with you. The Bishops of England have always been averse to our having Bishops here: and had not the plan been carried into execution by us, before any scheme could be formed to prevent it, we never should have had one. This we knew; and we knew also, that it must take time to form a general union: and if we waited for that, we should not succeed. It must be done then, or never. That was the motive, for proceeding, when we did, and with as little noise as possible."

[27]

Chandler, Thomas Bradbury

Letter dated Dec. 20, 1787, at Elizabeth Town, N.J., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"As to the M.S. life of Dr. Johnson, I have no objections to its being read by any friend, particularly by you, but there is another sort of people who would try, if they had an opportunity, to make a bad use of it. I never thought that in its present state, it was fit for the eyes of the public; and I never intended it should go to the press, without many corrections and amendments. Such as it is, it is now the property of Dr. Johnson, to do with it as he pleases; and he need not ask me whether any particular person, whom he chooses, may be permitted to have a sight of it.

The widow Pct: Livingston bound to N.Y. has consented to take charge of this letter and connexions. I have not less than 20 different authors on the subject you mention, and I wish you had them all before you. But as I cannot load a lady with Folios, nor even with many octavos at one time, I have selected a sermon of Wheatley's, as more likely than any other in my possession, to answer the purpose. As I wish you to read also, what I wrote myself on the subject, about 20 years ago, I send you a copy of my appeal &c, and refer you to what is said in Sect. 11. By the way have you not got Bingham, or Comber, or Nichols, or Bp. Taylor? Either of those folio gentry would be ready to render you almost any service you might require."

[28]

Bend, Joseph Grove John

Letter dated July, 1788, at Philadelphia, Pa., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"Dear Sir: It is a long time since I wrote to you last; however I have not been much concerned at my own silence, for if I have neglected you long, you have neglected me much longer.

Your have not now to learn that I attended the Jersey Convention. Oh! for talents equal to celebrating the praise of General or Bishop O---n. Which shall we call him? We shall not be out of the way, if we give him both titles; he is not the first clergyman who has played the General.

The Bishop fairly or unfairly outwitted us: I was prepared for an attack, upon the opening of the Convention: but when I found he made no objection to my sitting in it,--when he did not oppose the electing of you, as a President, I thought our meek brother had been reclaimed by some miracle, and designed to act like a Christian and a man of sense. Those who have no sinister designs to prosecute are easily thrown off their guard by the artful and designing; the General lulled us into security, and for a day and a half exerted himself in bringing over the laity to his side. He was wonderfully successful: for on putting the question on Mr. O's motion, whether the rule for admitting non-resident clergymen be expunged, seven out of twelve congregations said aye, and one divided. Much was said on the subject, before the question was put: the Bishop was specious and windy: and I was surprised at the weak manner in which Mr. Parker and Halsted answered him. Silence became me.

I foresee the ruin of the Church in Jersey, except it be preserved by the wisdom of the General Convention. O---n has already made a party amongst the laity and I fear the next Convention will witness his complete triumph. In the next Convention there will be Spraggs, Ogilvie, Cloud, Ayres, and one Crowes, or Crout or Slauch (I don't know which) from Newark, all under his influence; and who are to oppose such a phalanx? The non-resident clergy will be immediately excluded; the General will be made Bishop. Should the G. C. contrary to my hope and expectation, recommend him for consecration, every man who shall sign his credentials, will assist in annihilating our Church in Jersey. He would rule his clergy with a rod of iron, whilst he would be shamefully negligent of order and discipline would subvert Episcopacy, and establish canting methodism on its ruins.

Ambition, what a vile, what a pernicious passion art thou, when not springing from virtuous motives, and not directed by prudence and honor! But ambition in this case is truly contemptible; for surely he is grasping at the shade of a shadow. If it be true and the assertion can be defended, that honor is a shadow, it is equally true that an American Episcopate is the shade of a shadow.

I never saw more boobies in a small assembly, than in our Convention at Shrewsbury: what in the name of wonder induced the people of Brunswick to send Vickars there? He would not join Mr. L. Clarkson in voting against O---n's motion. I overheard him say to C. he should have no objection to the admission of non-resident clergymen, provided they would come and advise, without expecting permission to move and vote. I stepped up to him: "Who do you think" said I "would come to Jersey from N.Y., or Philadelphia, to be cyphers in the Convention?" "No one, sir: there are too many cyphers in it already: and we wish rather to diminish than increase the number."

We have had rare doings in Philadelphia in celebrating the establishment of the Federal Constitution. I confess my expectations were far exceeded by the procession. It was a grand, solemn, and pleasing spectacle. All the law, all the religion, all the learning, the humanity, the wealth, the industry, the enterprise of the city

were assembled to rejoice in one of the most extraordinary events which have ever happened in the world, in a revolution from licentiousness and anarchy, to real liberty and good government,---a revolution effected without blood-shed.

Scarcely any who composed a part of the procession, made a more conspicuous figure, than the clergy, who displayed a complete triumph over religious prejudices. The Jew joined the Christian; the Episcopalian the Presbyterian, the Seceder the Roman Catholic, all walked arm in arm, exhibiting a proof of worldly affection, and testifying their approbation of the new constitution.

But amidst the sublime ideas which it excited in the mind, some ludicrous ones intruded themselves. If we were filled with pleasure at seeing Justice borne aloft in a triumphal car, we were also diverted at the sight of a man in complete armor, who forcibly reminded us of a hog armed cap à pie. If we were pleased at seeing the different trades and professions all expressing their joy on this auspicious occasion, we could not help laughing at the odd dress of the butchers and bakers. Their garb was white and clean, but they seemed to have forgotten to put their shirts in their breeches."

[29]

Viets, Roger

Letter dated [ca. August, 1788], at Digby, Nova Scotia, to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"The Province of Nova Scotia is supposed to contain about 12000 families, the births estimated at about 3000 per Annum, deaths about 700. Some move out, and some move in, the former supposed to exceed the latter about one hundred families or 500 souls, per annum. This leaves the clear increase about 1800 persons, per annum, which will double the Province in about 33 years; but it is probable there will be more removals in our favor against us.

My mission contains about 300 families and my Novitia is from July 11, 1788, to Aug. 13, 1788 being two years and thirty three days.

| | | | |
|---------------------|-----|----------------|-----|
| Christened Adults-- | ? | Communicants-- | 49 |
| Infants-- | 101 | Deaths----- | 19, |
| Married couples-- | 26 | | |

whereof have died of accidents three, Old age--1
Consumption--5- Drowned--1-- Putrid fever--1 Fever
Sores- 1-- Fits--3, Murdered--1. Worms--3 Total 19.

Some do not get their children baptized.

There is supposed to be double the labor done the two years last past, in proportion to the number of Inhabitants, than has been done for any two years since the settlement of the Province. When this village contained 310 families there was supposed to be less labor done, than now it contains 114 families.

Our Governor, Parr, is a man of very good heart; he is honest, humane, generous and sociable but his education and taste are entirely military, which leads him into some political troubles. Much the major part of our men in office are Churchmen even the members of our Assembly. It is supposed none but the established clergy have legal right to solemnize marriage; yet there are some few instances to the contrary; which it is dubious whether a jury would condemn, if prosecuted.

Bishop Inglis's salary is supposed to be about

£1200 sterling, and he is said by some to possess a large fortune of his own.

My Income is at present 75£ from Government £50 from the Society. My parish have promised me £25 Halifax Currency the payment whereof is precarious. Gratuities and perquisites, may be reckoned about £2 or £2.10s. pr. ann. We have a spacious glebe which may be valuable in time, but will bring in but little or nothing to the Rector for 15 or 20 years to come. Perhaps about 15 or 20 £ per year is necessary to be expended in Charity to the sick poor and strangers.

The greater part of our emigrants are gone to N.Y. pray how do the poorer sort of them make out there? The rich can make out anywhere; some of our poor who went away were doing very well here for poor men. Fish are alway plenty and cheap. Potatoes are good and easily raised; our climate is very healthy, our fresh water is very good; fuel is plenty; house-rent and taxes almost nihil. ----

A very uncertain, random estimate of the religious state of the province---divided in 100 equal parts of those parts there are supposed to be--

| | | | |
|--------------------|----|-----------------|---|
| Of the Church----- | 50 | Quakers----- | 5 |
| Independents----- | 13 | Methodists----- | 5 |
| Roman Catholics--- | 12 | Lutherans----- | 3 |
| Presbyterians----- | 10 | Calvinists----- | 2 |

Of Anabaptists few or none-- The Church wants no encouragement-- but steadfastness and Zeal in her members. I hope at some future time to be able to present you with a more exact estimate. The Church at present seems to be gaining ground."

[30]

Dibblee, Ebenezer

Letter dated May, 1789, at Stamford, Conn., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"Be assured, Wednesday Whitsun week, is Convocation week. I fear from what Mr. Foot tells me you will not avail yourself of the time: let not your heart fail you; you know not what good you may do.

Mr. Foot officiated last Sunday at Rye. I cannot bear to see so many worthy disciples of the Bishop of Connecticut, boxing the compass, and fishing from state to state, and town to town, for good livings. I think it makes the priest hood in our holy church too cheap in the eyes of the world, if not contemptible."

[31]

Rowland, John Hamilton

Letter dated September, 1789, at Shelburne, [Nova Scotia], to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"Our Bishop is returned from Canada. Time will show the mighty deeds he has wrought. Report speaks favorably of him, and he has been gratified with pompous addresses. He is gone now to Cumberland and I fear from reports poor Eagleson the Missionary will not be glad to see him, as it is thought he has gone to scrutinize his conduct which it is said is rather of the tottering kind. We have written to him and expressed our wishes to have him at Shelburne on his return, to consecrate our new church. If he should come here with a Rod, and send me back to the states, do you think I should be received? My friends here perhaps would wrangle, though so high is his authori-

ty; but it would not be of that serious consequence as the dismissing Monsieur Necker the minister of your great ally. It follows therefore, Master Necker, after all our striving, is the tallest man.

I am in daily expectation of hearing of the arrival of a better man than either of us, at Halifax, my good friend and brother Mr. Agnew; he is a man, Beach, you would like in every respect but one; he does not smoke--- but I think we could bring him to it. He is such another as Seabury, if he could be brought to it. Apropos-- I am glad Seabury is among you; will you let me know what you do at the next Convention? The good Dr. Chandler too, I want to hear much, how is he--do inform me."

[32]

Chetwood, John (1736-1806)

Letter dated June 17, 1790, at Elizabeth Town, N.J., to the Rev. Dr. Abraham Beach, at [New York, N.Y.] referring to the death of Thomas Bradbury Chandler.

"Our worthy friend Dr. Chandler, between one and two o'clock this afternoon, left us without a struggle or even so much as a groan. It is hoped you will be so obliging as to perform the last kind office to your departed friend, by preaching his funeral sermon. I am requested to give you this early notice. The funeral is to be on Saturday afternoon, to move from the house precisely at two o'clock, that those of the clergy who would wish to return to their respective parishes may have time for that purpose. Mr. Spraggs also writes you by this conveyance."

[33]

Smith, William

Letter dated July 2, 1790, at Philadelphia, Pa., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.], referring to the testimonials of Bishop-elect James Madison.

"Rev. & Dear Sir: The draft of the testimonials for Dr. Madison, as originated by Bp. Provoost and members of the standing Committee of New York, having been handed to me by Bp. White, I called immediately on Dr. Blackwell and Mr. Hopkinson the members of Committee for this state. I am sorry that, on this important occasion, the members of the committee for N. York, N. Jersey, Pennsylvania, Delaware and Maryland at least, had not had a conference upon this business and some other matters, previous to the framing those testimonials. It would have been a saving of time and a far better mode than the present. Such a conference could have been procured and held at Trenton in about a week's notice. However I hope no great delay will arise from what we now submit to your consideration.

On considering the Draft of the Testimonials, the members of the committee were perfectly of opinion with me, that they were defective not only in form but in substance, and in the manner of introduction: & the mode of conducting the business (although we are certain it was not so intended by you) is very disrespectful to the churches in the three Eastern States, which now happily compose so considerable a part of our union. As by the constitution of the Standing Committee, the church in each state has a representation we could not think it proper or decent in the great business before us, to select a bare majority, viz: eight out of seventeen without at least consulting as many of the

other members as are within our reach, even if it were certain that the Convention intended that a majority might act on this business (without consulting their brethren) as seems to be implied in the draft of the testimonials you sent to us, beginning 'We, the undersigned, being the major part &c' which we considered as an addition to the prescribed form of Testimonials, which might prevent many of the Committee from subscribing them, and thus a majority not be obtained at last.

A new form is, with all deference, proposed to you, with the approbation of Bp. White, who has forwarded a copy to Dr. Madison with an apology for the delay, which we hope will not be long, if the enclosed meets your approbation.

You will find two copies; viz: No. 1. which after subscribing you will be pleased to get Dr. Johnson to send free to Mr. Hubbard, who will send it to Dr. Parker, who may be directed to enclose it again to Dr. Johnson, and all this may be accomplished in 10 or 12 days, as the posts are now so regular.

The other copy, No. 2 (which is the fairest,) after subscribing you will transmit to the Rev. Mr. Ogden &c in New Jersey, and it will in a few days reach us in Philadelphia, to be forwarded through Delaware and Maryland to Dr. Madison; and if the copy from the Eastward reaches us by that time, he will be furnished with the names of all the Committee, except South Carolina, to which place he has sent letters to obtain their separate signatures. If the papers from the Eastward should not come before Dr. M. embarks, they are to be sent by Bp. White after him, to London; Or at any rate he will without them, have the same majority by the Copy No. 2, which he could have had by your first draft, and that upon a plan which leaves it optional with the Church in Virginia to send him to England, or not, as may be deemed most expedient, without putting it on the committee to give directions in the Business, during its present delicate and difficult situation, for want of an answer from the Arch Bishops.

You will make Bp. Provoost and Dr. Moore, acquainted with the contents hereof, and forward the papers with all possible dispatch in the way proposed, if approved by you, of which I beg to be certified, by return of Post."

[34]

Doty, John

Letter dated October, 1796, at William Henry, [Quebec ?], to the Rev. Dr. Abraham Beach, at [? New York, N.Y.].

"This month your Convocation meets, and I find it will be an important one, as you are to settle what are to be the articles of Religion of your Church. This I consider as a most important Crisis, on which depends the peace of thousands, and the prosperity and glory of the Protestant Episcopal Church in the United States. You have set out with much moderation and Charity: you have very judiciously discarded Athanasian and have left the Nicene Creed to be repeated or not, at the discretion of the minister. I hope therefore that what you shall determine concerning the celebrated doctrine of the Trinity, will be in conformity with those liberal beginnings. The Trine Invocation in the

Litany is quite orthodox enough in my opinion. Why should we quarrel & break Communion with any who understand the terms therein contained in a somewhat different sense from ourselves? In my opinion if the Church of Christ had been less definitive in these particulars, she would have had less contention and been more healthy and prosperous. I am no Arian, nor Socinian. I believe that God, and not a super-angelic creature, was incarnate, and that the Lamb of God made an atonement for the sins of the whole world; God the Father, God the Son, and God the Holy Ghost, is the God whom I adore, through the merits and mediation of Jesus Christ. And yet I feel much tenderness for all those who cannot join in all the peculiarities of the received doctrine of the Trinity. But I fear I have said too much on this subject and perhaps before you receive this, the die may be cast, and your articles concluded upon."

[35]

Jarvis, Abraham

Letter dated Sept. 16, 1800, at Cheshire, Conn., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"Dear Sir: By a letter from the Rev. Mr. Hart, now at N. Y. I am informed that Mr. Hobart is elected an assistant in Trinity Church, and in all probability Mr. Ratoon will have the offer of St. Marks. These removals will cause a vacancy in two parishes, one of which he lets me know, it would be agreeable to him to place himself in; and requests a letter from me to you, in his behalf, as he particularly wishes for your friendship and that of Mr. Ratoon in this matter. Mr. Hart has been in your city sometime, in pursuit of an object which his circumstances induced him to enterprise. A consideration, that with me was his apology for so long an absence from his parishes, to which he ministered in Connecticut. During the time he has been in N.Y. you have had opportunity for some personal knowledge of him, perhaps sufficient to make up your mind, in regard to his succeeding in an attempt for a settlement in one of these parishes. I believe he gave satisfaction to the people among whom he officiated in Connecticut. One parish, where he chiefly attended, I know, were fond of him, and wished him to abide with them.

I readily concur in his desire, and commend him to your friendship and likewise to that of Mr. Ratoon, wishing he will do credit to himself, and to those gentlemen who will aid him in the object of his desires. This letter is now waited for, and is the cause of my not writing to Mr. Ratoon, to whom, please to make my regards and best wishes acceptable."

[36]

White, William (Bp.)

Letter dated May 6, 1801, at Philadelphia, Pa., to the Rev. Dr. Abraham Beach, at [? New York, N.Y.]

"Rev. and Dear Sir: I have received both your letters on the subject of the Corporation, and should have answered the former of them long ago, but that I had not yet obtained the necessary information in this quarter; but was in the continual expectation of being properly prepared, which however is not yet the case; although the occurrence of a favorable opportunity induced me to forward to you these lines. The difficulty has proceeded from some peculiar circumstances which have kept apart the Committee consisting of Dr.

Smith, Mr. Bingham and myself. All last summer Mr. Bingham was out of town. In the autumn Dr. Smith was gone to the westward; and at the time of his return, Mr. B. was gone to the Federal City. On his return after the end of the session of Congress Mrs. B. was apparently in so desperate a state of health, that it would have been unreasonable to have required his attention to the present business. He is since gone with his family to Bermuda.

At the time of your last letter's being put into my hand, Dr. Smith was under an engagement to call on me on a certain day; which however some cause prevented. He has since called, and returned the paper containing the plan formerly approved of at Trenton, with some remarks, which if I understand them, do not materially alter it.

The said plan has been considered so long as reasonable, that I now write to make the following proposal to you; as the only way that seems to promise to bring the Business to a conclusion; viz. that each of us, with such materials as are, or easily may be in our possession, make a calculation of what would be the right of the church in each state. This being done, we can bring the matter forward in so matured a state, as to require very little deliberation. You have given me an account of the stock with you; and I shall subjoin to this letter an account of the stock with us. Let each of us write to Mr. Wallace, for an account of the small stock in Jersey. The printed Journals will furnish us with Information of the sums contributed in the respective states, or if there be anything further wanting, the Treasurers books will supply it. I intend very speedily to digest my ideas of what would be our respective shares in this plan. I hope you will find it convenient to enter on a similar undertaking.

Stock in Pennsylvania.

| | | | | | | |
|---------------------------|---------|-------|----|-----|----|-----|
| Due from John Vandecren | - - - - | £58 | -- | 8s. | -- | 2d. |
| " " John Fitzwater | - - - - | 94 | -- | 15 | -- | -8 |
| " " M. M. O'Brien | - - - - | 299 | -- | 15 | -- | -4 |
| " " Estate of John Wilcox | - - - - | 2723 | -- | 9 | -- | -3 |
| | | £3178 | | 8s | | 5d |

[37]

White, William (Bp.)

(+Abraham Beach, Robert Blackwell, Joshua M. Wallace)

Subscription regarding the Widow's Fund and Corporation in the Eastern states supporting it, dated Nov. 27, 1806, at Philadelphia, Pa.

"We, the subscribers, having this day ratified a Plan of division of the fund of the Corporation for the relief of the Widows and children of Clergymen of the protestant Episcopal Church in the United States of America, embrace the opportunity of recording our unanimous opinion, intending to deliver the same to the members of the said Corporation in the states, in which we respectively reside--- that it will be incumbent on the contemplated Corporations in the distinct states, to continue their respective funds on the general principles on which the aggregate fund was established, and especially to keep in view the principle that contributions duly paid agreeably to the fundamental laws, are the price of a purchase of an annuity, which should be rendered as secure as the nature of human affairs

will permit; and that in regard not only to the former, but also to future Contributors; and the aggregate Corporation having pledged themselves, and, as far as they could, their successors, to that effect.

William White. Robt. Blackwell.
Abr^m. Beach. Joshua M. Wallace."

[End of the Manuscript]

SEABURY PAPERS IN THE EPISCOPAL SAFE IN EDINBURGH,
SCOTLAND (from transcripts made by Miss Eliza
H. Dowden, 7 East Fettes Avenue,
Edinburgh, sometime during
World War I.)

[A]

Berkeley, George (Son of Bp. Berkeley)
Letter dated Jan. 3, 1785, at Canterbury, England,
to Bp. John Skinner, at [? Aberdeen, Scotland].
(Letter No. 1991 in the Episcopal Safe, Coates
Hall, Edinburgh.)

"... With all due deference to the Prelates who
have signed the Concordate & pastoral letter, I beg
leave to observe that (from my knowledge both of the
principles & prejudices of the American Protestant
Episcopalians) some parts of that Concordate & let-
ter, apparently calculated for the conduct of a Bish-
op to be employed in the first publication of the
Gospel rather than as Bishop Seabury is to be occu-
pied, may tend to occasion schisms where Unity is
most desirable. I redde with pleasure & cordial ap-
probation great part of both those papers which I had
the honor to receive in Bishop Seaburys packet...."

(An answer to Bp. Skinner's enquiry about taking part
in the 'qualified' service.)

[B]

Peters, Samuel
Letter dated Feb. 20, 1786, at [London, England ?]
to Bp. Arthur Petrie, at [? Merklefolla by Oldmel-
drum, Scotland]. (Letter No. 2021 in Episcopal
Safe, Coates Hall, Edinburgh.)

[Summary: Says four New England states will unite
with Bp. Seabury. Eight Southern states endeavored
to unite against him under the Rev. Dr. William
Smith and the Rev. Dr. William White. Speaks of the
Convention at Philadelphia, attended by twenty
priests and twenty laymen. Their "comprehensive sys-
tem" which "offends no People except Christians."
"...their new prayer Book would make Baxter blush, if
the Puritan race blush, because they have mended the
Lord's Prayer, & the Apostles Creed...and have much
improved on Lindsay's & on Arius's Systems...."]

[C]

Seabury, Samuel (Bp.)
Letter dated Dec. 3, 1784, at Edinburgh, Scotland,
to Bp. John Skinner, at Aberdeen, Scotland.
(Letter No. 2016 in Episcopal Safe, Coates Hall,
Edinburgh.)

Right Reverend & my very dear Sir,
[Says he has been six days "at this place" and
received so much attention that he has no time
at his command. Sends acknowledgments to the
Skinner family....] After spending some days
with great satisfaction at Dundee, particularly in
the company of Mr Strachan and his friends, I ar-
rived here on Saturday last, without any accident,
or disagreeable occurrence; and purpose, on Tuesday

next, to set out for London, from whence I shall
again do myself the pleasure of writing to you, &
of informing you where to direct to me; & hope I
shall then have the pleasure of hearing of your &
familys welfare, & of all other good friends in
your neighbourhood.

I hope the printing of your Sermon is a matter
determined on, and I am to request that you would
send me 100 copies, & a parcel of such tracts as
you shall think proper; as I think it a matter of
some importance to have the mode of instruction in
America as nearly as possible the same that it is
in Scotland. At the same time be pleased to draw
upon me for the expense, & the bill shall be punc-
tually honoured.

Whenever you have opportunity[,] present my most
cordial & affectionate regards to the good bishops
Kilgour & Petrie---when I forget them I shall re-
member nothing. Present my best regards [to the
members of the Skinner family by name and to the
clergy whom he met.] The Bp of all America also
remembers Mr & Mrs Mcfarlane, & hopes they are
well.

And now, my very dear Sir, accept my best wish-
es, & beleive me to be your very affectionate &
very hum. Serv.

Samuel Seabury

[D]

Seabury, Samuel (Bp.)
Letter dated Dec. 27, 1784, at No. 38 Norton
Street, London, Eng., to Bp. John Skinner, [in
Scotland]. (No. 2017 in the Episcopal Safe,
Coates Hall, Edinburgh.)

[Printed in Historical Mag., III, 175]

[E]

Seabury, Samuel (Bp.)
Letter dated Feb. 11, 1785, at Gravesend, Eng.,
to Bp. John Skinner, at [? Aberdeen, Scotland],
(No. 2018 in the Episcopal Safe, Coates Hall,
Edinburgh.)

Right Reverend & Dear Sir,

The box of books & your letter came duly to
hand, & should have been acknowledged before now,
but that I was unwilling to write till I could
with some exactness inform you of such circum-
stances as I wished you to know.

Upon my coming to London from Scotland, find-
ing from all accounts, that the Abps were much dis-
pleased with the step I had taken, I kept myself
at a distance that the first impressions might
wear off, & cool judgment resume its authority.
But when the time of my departure approached, I
went to take my leave of them. They both received
me with every mark of friendly attention; con-
versed freely & easily on the subject,-- hoped
that none of the ill consequences which they dread-
ed would happen--were convinced I had acted from
the best motives, & beleived the same motives had
influenced the Scots Bishops---were sorry I had
adopted the measure, but wished me & the Church in
Connecticut success & prosperity, & should be glad
to hear from me: And they parted from me in the
most affectionate manner.

From Dr [George] Berkeley I received several
letters which I punctually answered[. I]n them
he found fault with the Concordate, till at last
I was obliged to say something in explanation &

vindication of it. Since which I have received no letter from him. The Articles relating to the Communion, & to Licensed Chapels are what he censures. Upon the whole there seems to me to be something odd in this Gentleman, & his conduct made me cautious of showing the Concordate here, as I was not willing to get into any new embarrassments, till I had got rid of the old ones. Dr Horne I have seen; He, I am confident, is pleased with what has happened; though he saw the copy of the Concordate you sent to Dr Berkeley.

By the best information I can get, they are in a good deal of confusion at New York, & to the southward in ecclesiastical matters, by the admission of Lay deputies into their convention. This Convention has empowered two Clergymen to license Lay preachers, pleading necessity in their justification. This consideration has induced me to change my rout, that I may not be at N. York till I am perfectly acquainted with all circumstances. I have therefore taken my passage for Halifax, N. Scotia, in the Chapman Capt Dawson a stout ship of 600 Tons. By this means I shall see my Children who are settled in the new province, & know what their prospects are, & shall from thence go to Boston, Rhode Island or New London as opportunity shall offer. By comparing circumstances, I find the expense will not be increased, & probably not more than a fortnight's delay attend it; & I shall set down more easy & quiet in my own mind.

For the Honor of the Connecticut Clergy I ought to inform you that they sent Mr Marshal one of their number, to the Convention at New York, with a letter of remonstrance against admitting Lay deputies, & proposing to them to defer taking any steps in regulating ecclesiastical matters till they had a Bishop at their head, & could act under his authority. But Dr Smith's incessant struggles carried the matter against their letter. By letters from Dr Smith to his friends in London it appears that he proposes to come to England this spring with such recommendations as he can get, & try his influence with the English Bps & Ministry. If he should fail, it is supposed that he will visit Scotland on the same business. But he has set the Clerical Character so low, & subjected the Clergy to such restraints from the Laity, that his scheme, whatever may be his personal qualifications, certainly deserves no encouragement. I expect from him every trouble that he shall be able to give me; but I shall endeavour to keep straight forward in my duty, & leave the issue to Gods good providence.

I am much obliged to you for printing your Sermon. My friends in London like it much. I have sent one to each of the Abps. to the Bp of Oxford & to the Bp of Chester, with whom, at his own desire, I had an interview; but he would not converse on any but general subjects. One copy is also gone to Dr Horne & one to Mr Jones. My friends, who are also your friends, took 14 copies to distribute where they thought they would do the most good. Many of them think that 100 or 200 copies would readily sell in London. If you should think of such a thing you may write on the subject to the Rev. Dr Thomas Bradbury Chandler, No 10 John Street, Oxford Street, with the same freedom & security you could to me. He thinks highly of both your sermons, & of you. I expected your bill for £3-10- would have found me; but it did not. I have left orders with Mr Joseph Allicocke No 35 St Swithin's Lane, London, to pay it if he can find it. If you have not drawn, draw upon him for that sum, & he will pay it for me. For the rest accept my most hearty & un-

feigned thanks, & believe I shall make the best use of every thing you have sent. [Then Bp. S. sends his "most affectionate & respectful regards" to Bps. Kilgour and Petrie, to the Skinner family by name, and to "good Mr Jolly and the other Clergy my friends." He promises to write from Halifax if any opportunity presents itself to Glasgow or any port in Scotland, signing himself "your ever mindful Brother & obliged humble Serv^t Samuel Seabury"]

[F]

Seabury, Samuel (Bp.)

Letter dated Dec. 23, 1785, at New London, Conn., to Bp. John Skinner, at [? Aberdeen, Scotland] (No. 2020 in the Episcopal Safe, Coates Hall, Edinburgh.)

[He begins, "Right Reverend and my very dear Sir" and accounts for his silence, which has been due to his being much of the time from home and also to the unsettled state of ecclesiastical affairs in Connecticut "& to the South, in Pennsylvania & Maryland, in so wrong a way that, though they have given much trouble, & uneasiness, & have engrossed much of my time, I fear I have been fruitlessly employed.... I arrived here the latter end of June...." He mentions that he saw his children in New Brunswick. "My reception from the inhabitants was friendly, nor have I met with any insult or disrespect. The Presbyterian ministers appeared, however, to be rather alarmed, & have, in consequence of my arrival, assumed & give to each other the stile & title of Bishops, which formerly they reprobated as a remnant of Popery. They are a good deal laughed at by their own people...."]

I met my Clergy at Middletown the third of August; & joyful indeed was the meeting. The letter from the good Bps, & the Concordate were laid before them, and were received as I could wish. But with regard to the Article in the Concordate relating to the Celebration of the Eucharist they thought it best to wait a little, till by preaching & conversation the minds of the Communicants were prepared for y^e reception of the Scots office. Another reason of delay was the propensity which had discovered itself to the South of making alterations in the Liturgy, & we were afraid they would plead our example. I have not, at present, the least doubt but that the Scots Communion Office will be adopted, as I have yet heard no objection, & most people are convinced of its superior excellency. I shall first introduce it here, but I believe not till Easter Sunday, as I should choose to have the æra marked by one of our great Festivals.

I had some little time after my arrival a very complaisant letter from Dr Wm Smith, inviting me to the Convention of Clergy & Lay delegates which was then to be held at Philadelphia the latter end of September. But my affairs would not permit my taking a journey of 250 miles, & they had, by their fundamental rules, set the Episcopal Character so low, subjecting it to the jurisdiction of a Consistory of Presbyters & Laymen--which is to be their supreme judicatory in all Ecclesiastical affairs--& besides had left the Presidency of their Convention so that a Layman might have contested it with me by an election, I contented myself with

writing an apology to Dr S. for my not coming, & explained my sentiments of their procedure, & of their degradation of the Ep^l Dignity &c.: very plainly & very fully, & desired him to lay my letter before their Convention. In a note he informed me [he] had done so, & that all would end well. He was also to write to me at the desire of that Convention, to give me an account of their proceedings, & the reasons on which they were founded; But I have never heard from him about it.--- Dr S. must govern or he will hold no intercourse with any one. He quoted the authority of Bingham to me, for one Bp & two Presbyters consecrating a Bp. I saw where this tended & took no notice of it. I did not even look into Bingham, as I wanted no authority to do what I did not approve of doing.

[Bp. Seabury then mentions what he has learned from others regarding the Convention in the South---their discretionary use of the Athanasian and Nicene Creeds, the reduction of the 39 Articles to 20, the necessity of a new prayer book, and the letter written to the two Archbishops requesting that the obstructions to their having a bishop from England be removed. Dr. Smith had stated in the letter that he had been elected two years before and that he had asked Bishop Seabury what difficulties he had met with and had been informed with "all exactness & candor." Bp. Seabury indicates that since Dr. Smith has spoken highly of the Scots bishops, he may try to go to Aberdeen, and warns Bishop Skinner of Smith's unsuitable private and political conduct. Moreover, they really do not want a fully accredited bishop, for the "one great reason of their putting their Bp when they got one, under such unheard of restrictions was to guard against him should he succeed." Seabury adds that if the English Archbishops should consecrate Smith, they will have "great need to repeat daily the general Confession, 'We have left undone' &c. He next indicates that from August 3 to Nov. 30 twelve priests were ordained, "four for Maryland, one for Virginia, one for Pennsylvania, two for New Jersey, three for this State, & one for Providence, Rhode Island. They have all made & subscribed a declaration of their belief of the doctrines of the Church of England & of conformity to her Liturgy till they are directed to vary from it by competent Ecclesiastical authority. For it seemed right to me to put those Gentlemen particularly who were not under my immediate direction, under some restraint with regard to the mode of officiating; & as no other mode has yet been here agreed upon, the old one of course was adopted. I am told that this has given some offence to the Clergy,--some of them--to the South; & that they discourage any more candidates coming to me, telling them that I exacted an Oath of obedience to myself without any limitations; but time & enquiry will clear up this falsity. I have had a very pious & affectionate letter from the Revd Mr Wm. Smith who went out from you some time ago, to Maryland, & is settled in a parish there [Paper worn away] ...he tells me [Paper worn away by seal] ...used the Scots Communion Office to the intire satisfaction of his Parishioners; but that Dr Smith has lately interposed, & insists on his using the Eng. Office. I have explained to him how that matter stands in the Concordate, & what is proposed to be done here; & have encouraged him to continue as he has begun--at least till he has a Bp to direct him--if the peace of his

parish & the ~~Chch~~ will any ways permit it. I am pleased with his letter & hope to hear again from him.

I think the ~~Chch~~ will increase here. [Worn away] ... country is indeed so poor that but a scanty support can be given to our Clergy; And the Society in England have discarded me & all their Missionaries here. A punishment I presume for the step they and I have taken. This has hurt us much in mind as well as interest. But though poor we are not cast down, God is alsufficient; & he that openeth his hand & filleth all things living with plenteousness, knoweth whereof we have need, & will do for us what is right & best; & his blessed will be done. Amen.

[Seabury then sends most affectionate greetings to Bishops Kilgour and Petrie, to all the Skinners, and to "all those good Presbyters whom I saw at Aberdeen." Through a friend in London, he sends a couple of pamphlets: "an address of my Clergy upon my first meeting them--my answer--a Sermon by one of my Presbyters--& my first Charge." Then follows a postscript dated Dec. 26:]

Yesterday a Gentleman presented himself for Orders. He brings a title from Virginia, where he arrived from Eng. about a month ago. He is a native of Cumberland (educated in Trinity College Dublin) & is recommended by three Presbyters of the Diocese of Carlisle, with an attestation from the Bp by whose advice he applies here: that they are three of his Presbyters & worthy of all credit. Every thing appearing fair, he will be ordained, God willing on the Feast of the Epiphany...."

[Seabury then signs himself "your most affect. Bror. & obliged Serv. Samuel Connect."]

[G]

Seabury, Samuel

Letter dated Nov. 7, 1788, at New London, Conn., to Bp. John Skinner, at [? Aberdeen, Scotland]. (No. 2023 in the Episcopal Safe, Coates Hall, Edinburgh.)

... The Bps White & Provost [sic] especially the latter, seem to value themselves so much on their English Consecration that I fear no great cordiality is to be expected from them. I have proposed a Union of all the Churches, at least so far as to admit each others Clergy & Communicants. I fear it will scarcely take place unless we adopt their book & lay delegates. The People here dislike their book, & the Clergy will have noting to do with lay men in Chch Government. This made me anxious to have another Bp. in this State, that we might stand on even terms with them. Bp P-----t goes so far as to affect to doubt the validity of my Consecration & Orders--seriously, if he has any sense, he cannot do it: But it serves for a ground for party. I have written to Bp. Drummond on the subject, & wish to have the succession of the Scotch Bps from 1661 to the time they were ousted from their temporalities, & Presbyterianism established. ... I shall still pursue measures for uniting the Southern Churches, & shall acquiesce in any terms consistent with sound Ecc^l principles: but I cannot give up what I esteem essential to Ep^l Government by admitting Laymen into any share of it, further than the external or temporal state of it

may require--- But to subject a Bp to the Censure of a Consistory of Presbyters & Laymen, even with a Bp at their head, I cannot consent. From that thralldom the Church in Connecticut must, if it please God, be preserved.

Your lectures I have redde with great pleasure, & most heartily thank you for the copy you sent me. I wish we were in condition here to take a large number of them; but our poverty is a bar to many schemes we should otherwise pursue to benefit our Church. And yet we talk of establishing a Clerical library, that we may have the Fathers of the primitive Church, the Controversial writers against the Papists & Dissenters at our command. The battle for Episcopacy must be fought over again in this country. I have sent to Bp Drummond for you a Copy of a letter on that Subject from one of our Clergy to Dr Stiles, that you may see how we are like to go on. We are also endeavouring to establish an Episcopal Academy or College in this State, that we may have the education of our own Clergy. We hope to raise 14 or 1500 £ Sterling by subscription. If we succeed we shall get it going in the course of next summer, & flatter ourselves that by good management, it will support itself, especially as we purpose to make it a general School for fitting young Gentlemen for the various occupations of life.

We have now 18 Presbyters in Connecticut, & four Deacons, who will be put into Priests Order in the course of six months. That will be nearly as many Clergymen as the State of the Church will enable it to support. But to reduce the Churchpeople, many of whom are converts from Presbyterianism, & not always from the best motives, to good order, & make them Churchpeople indeed is an arduous task, & I fear will exceed my ability. The late commotions in the country introduced a disregard to all principles except those of party, & it is not easy to do good to people who think all religions equal, because the next step is to think no religion as good as any. Patience & perseverance will, I hope, in time, do what a sudden effort cannot accomplish. I shall do my endeavour to impress on them a true idea of Christs Church, its government, & doctrines---what I most fear is my own judgment & prudence with regard to times & measures.

I have sent, merely as a testimony of my regard, a few copies of a Charity Sermon I preached in Boston, to Bp Drummond, some of w^{ch} he will transmit to you & my friends in your neighbourhood.

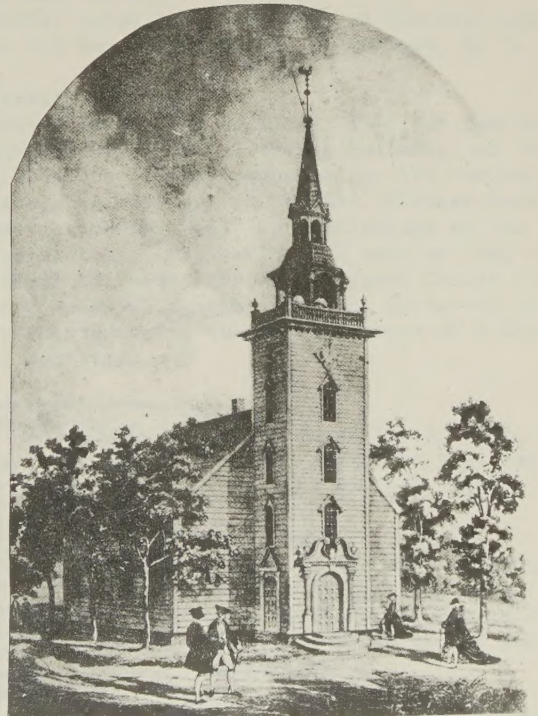
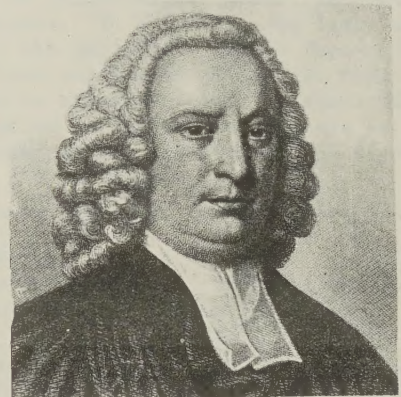
The Rev M^r. William Smith is now resident about 45 miles from me, but not in a situation beneficial to himself. The Southern country was injurious to his health, & there is nothing here to be had worthy of his attention, so that he purposes to return to Scotland in the course of the next year. I heartily wish to keep him in my neighbourhood, for he would be very useful to me in bringing our people to a better knowledge of the real principles of their Religion, & to more submission to Ecclesiastical discipline.

[He then sends greetings to the Primus, Bp. Robert Kilgour, to Bp. McFarlane, Mrs. McFarlane, Mr. Jelly and all the Skinner family. He indicates that a letter directed to the care of the "Revd Mr Samuel Parker Rect^r. of Trinity Church Boston, will come surely to me." The distance from New York and Boston makes correspondence with Scotland difficult. However, "Mr Evart Bancker Ju^r No. 3 Fair Street, New York, will forward...." He signs himself "your most af-

fectionate Bro^r. & very hum^e Serv^t
Samuel Connect."

-----[End of the MS.]-----

[Editor's Note: Bishop Skinner's sermon, mentioned in MSS. numbered 2016, 2017, 2018 is, doubtless, that which he preached at Seabury's consecration and published in Edinburgh and reprinted (?) in London. The "lectures" in no. 2023 were probably A Course of Lectures; delivered on the Six Sundays in Lent, to a Congregation of the Episcopal Church of Scotland: and chiefly designed for the Instruction of its young members. To which is added, The Substance of each Lecture digested in the way of Question and Answer, which may serve as a Catechism for those of riper Years.... Aberdeen, 1786. (Pp. 238---catechism 85 pages)]



Christ Church, Stratford, Conn. Second Building, 1744. Above, the Rev. Dr. Samuel Johnson, ordained 1722.

